

DOVBTINGS DOWNFALL,

First, PROVING
THE COMMVNITIE
of the Saints assurance.

Secondly, DISPROVING
BELLARMINES and his fellowes false
allegations and friuolous exceptions
against that Truth.

BY

EDWARD DALTON, Preacher
of the Word, &c.

Aug. *Pessima maior ignorantia pessima in idem dua sunt
filia, scilicet: falsitas & dubietas.*

Nazian. de modest. in disput.

*vt in Creaturis primaria dona non aliquorum nostri sunt
sed omnium, vt vnius Creatura communis est gratia:
ita & in fide, qua saluant, non eorum tantum sunt qui
magis possunt, sed & eorum qui volunt.*

Aug. l. de ouib.

*Ille apud Deum plus habet loci, qui plus attulit, non ar-
genti, sed fidei.*

2 PET. I. 1.

To you which haue obtained like precious faith with
vs, &c.

IVDE vers. 3.

Beloued, when I gaue all diligence to write vnto you of the
common saluation, &c.

1 PET. I. 9.

Now the saluation of your soules is the end of your Faith.

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TO THE RIGHT
Honourable I O H N Earle
of *Annandale*, Viscount of *Annand*,
Baron of *Lough-Manban*, &c.
and one of the Gentlemen of
his Maiesties Bed-Chamber.

RIGHT HONORABLE,



If that ground bee truly
indged barren, which,
receiuing seeds, and
partaking of the hea-
uens dew and the Suns
reflexion, affords no
fruit: then much more that man into the
furrowes of whose distressed estate a reli-
gious hand casts the seede of compassion,
and vpon whose disconsolate heart a cha-
ritable minde sparkleth the rayes of conso-
lation may iustly be deemed ingratefull, if
he bury in oblivion such (especially if unde-
serued) fauors. Ever since one beame of your
Honors bounty ministred cōfort to my lan-
guishing spirits, I haue desired, & desiring
ends.

endeuoured, and endeavouring attempted to
expresse my duty by presuming to present
vnto your Honour this little Plant, and to
transplant it into your Honours Vineyard:
little it is, yet beares it fruit already, and
such fruit, as (I hope) will yeeld content-
ing comfort and comfortable Content to
each spiritual taste for the present, & leaue
the rellish of assured expectation for the
time to come. It strives to ouer-top the
weeds of wants, Wrongs, and woes which
would weaken a Christians patience, to pre-
uent the blasts of discontents and distrusts
which would supplant a belieners hope and
confidence, and to frustrate the stormes of
doubting, and coniecture which would hin-
der the growth of faith & assurance. Plea-
seth your Honour to vouchsafe one hand,
and to water it with a few drops of your
fauourable approbation, it will thrive the
better ; and that, here, you may so flourish
in Gods Courts, that branches be neuer
wanting to your stocke, nor fruit to your
branches, and that hereafter, root, stocke,
branches, and fruit may flourish in the Ce-
lestiall and eternal Paradise, he shall pray,
who respecteth you,

Your Honours humbly deuoted

EDVV. DALTON.



To the Gentlemen of the
Innes of Court, especially
of the Temples.

GENTLEMEN,



HE meanest of you may
claime so much, and
the greatest of you is
not disparaged by that
lowest Title of Genti-
litie. Without you, we
must confesse, not any
in our Government
(which the Lord in

his Mercy grant long to flourish) continueth or
recovereth a certainty in his Estate Temporall,
as you doe and will, I hope acknowledge, that
you your selues attaine to, and finde comfort in,
that certainty of your future well-fare by the Mi-
nistry, which as a Conduit pipe conuaies it to
you from the Sacred Word, that *W. ll of salua- El. 12.3.*
tion. The greater your care is for establisshing
others or your selues in terrestriall endowments,
the greater corasue it is to the Conscience, it it
be not paralleld with an equall measure of studie
and endeuour to gather assurance of your owne
Cœlestiall inheritance: & the more expence, wit-
strength and time is imploied about vsing the

Pfal. 1.2.

meanes to dispossesse intruders vpon others or our
owne right, the deeper is the heart wounded, if
some expence, wit, strength & time be not set apart
for the wresting out of the hands of the truthes ad-
uersaries those weapons whereby they goare the
same & in gulfeth the Soule. What I haue done to iu-
stifie the point of the *Communitie of the Saints assu-
rance*, and to remoue an vncertaine *doubting of
Gods loue in Iesus Christ* I referre (as my telfe
also) to the censures and acceptations of you, a-
mong some of whom I haue sometime liued, and
whom I haue found alwaies both iudicious and
generous : Praying, that you may all be so fre-
quent and expert in the Law of man, that you
Day and Night meditate vpon the Law of the Lord,
to your internall Peace here, and eternall Conso-
lations for euer

Your Worsh: so Command
in Christ who is the } Ro. 10.4.
end of the Law,

EDVV. DALTON.

To the Reader desirous of Resolution.

FOr thy sake (Christian Reader) haue I compiled the euidence of thy present right to eternall happinesse in a compendious maner: Neither multitude of Leaues, nor greatnesse of the Bole, nor number of the Branches, but the goodnesse of the Fruit is that which commends the Tree. Of thy confident hope, which is the Anchour of thy Soule, Heb. 6. 18, 19. and of the assurance of Faith which is thy Shield, Ephes. 9. 16. the Romish Pyrats, and Babilonish Fencers would deprive thee, and in their places intrude vpon thee doubting and coniecture. In thy behalfe I haue entered the lists, and for thy better satisfactiō & fuller perswasion through Gods assistance, haue wrested out of their hands the chiefeſt Weapons Which they haue vsed to wound this Truth, and win the credit in this cause; so as I trust thy conscience (being good) will tell thee to thy comfort, that The Truth is great and hath preuailed, and that, thou maist wrap thy selfe in the mantle of an humble assurance concerning the saluation of thy soule aswell (though not so much) as any of the Saints which euer were or shall be. This I wish thee, and for this commending thee to God and to the word of his grace, which is able to build further, and to giue thee an inheritance among all them that are sanctified, Act. 20. 32, I rest,

Thine and the Churches
deuoted seruant

EDVV. DALTON.

To the seduced Reader.

Consideration of the vncertaintie of thy
case (seduced Reader) hath wakened
Compassion, compassion hath called vp
Care, and care hath set on worke my
thoughts, head and hands according to the mea-
sure of my spirituall strength to attempt thy help
and to recouer that *Hope* which is vniustly (by
those who pretend to be thy Ghostly Fathers)
held from thee. Thou wilt not build thine house
vpon the sands, and shall thy holy confidence be a
Castle in the Ayre? This cause haue I brought to
the Barre. Reade the pleadings on either side:
wilfull ignorance is a double euill. Hauing read
them censure indifferently: thou thy selfe wilt
exclaime against a preiudicious & partiall Iudge.
Take heed of wounding thine owne Conscience
in slighting the Truth, for if thy Conscience accuse
thee, God is greater, and as he can condemn thee,
so he will cleare it. Thus praying that thou maiest
be turned to the true *Shepherd and Bishop of thy
Soule*, 1. Pet. 2. 25. thy Sauour, & haue that *hope
which is sure and stedfast*, Heb. 3. 6, and neuer
makes ashamed, Rom. 5. 5. I rest

*Thine in any Christian duty
to be commanded*

EDVV. DALTON.



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1. They are reprov'd, who would haue
all the Saints of God and members of
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DOVE



DOVBTINGS DOWNFAL.

ROMANS 8. vers. 38.

For I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come:

39. *Nor height, nor depth, nor any other creature shall be able to se-
perate vs from the loue of God
which is in Christ Iesus our
Lord.*



ALL the predictions of
our blessed Sauour
are infallible for their
truth, and for their ac-
complishments haue
their periods: one a-
mong the rest seemes to be verified in
our

- Luk. 21. 26. our daies, which is, *That men should be at their wits end, or their hearts should faile them for feare, and for looking after those things which are comming on the earth.* Not that Christ would haue the so, but that men would be so, carryed away with longing for certainties in things, rather of this then a better life: whereas if a man in the testimonie of a good Conscience be once perswaded that in Christ Gods present loue without interruption reflecteth on him, and future ioyes without intermission doe expect him: *Though the earth be removed, and though the Mountaines be carried into the midst of the Sea: yet he (because his heart is wholly taken vp with the Lords Almighty power, possessed with the Almighties mercifull protection, and fully perswaded that the worst crosse, even the loosing of his head shall not produce the perishing of an haire, but all things shall turne to his good, though some through needlesse feares make Shipwracke of Faith and a good Conscience: other vpon earthly hopes embrace this present World) he*

Doubtings downefall.

I say remaineth as constantly faithfull in his outward profession, as he is holily resolved through an inward persuasion. But now the Apostle, partly seeing in the Romanes in his time, partly foreseeing in all Saints in succeeding ages, that their holy persuasion should be opposed and their heavenly profession hindered vpon the sound of that Alarum, which both present experience and future expectation caused to be made, entereth in this Chapter the lists, and begins a combate with his enemies of all sorts, sinne, and sufferings (not ending many times till death hath put an end vnto them) nay death it selfe (of all afflictions the worst which man can endure, and that only which he cannot resist) from the 1. verse to the 31. and least any Saint should shrink from his holy faith, or any other be deterred from touching the very hemmes of that Religion which is so accompanied with afflictions and encountred with oppositions, he presents the soule victoriously triumphing from the 31. verse to the end of the Chapter, against all doubting
causing

causing streights and heart-daunting strength : because it cannot possibly be destitute of any thing that is helpfull ; for how shall not he that spared not his owne Sonne, but deliuered him up for vs all, with him also freely giue vs all things, verse 32. nor too much molested with any enemies that are hurtfull, whether seuered or vnited in their forces. Are they seuered ? It insults first ouer the malice of such as are spirituall, whether sinne or Satan, and a guilty conscience through sinne one or all, either accusing verse 33. Who shall lay any thing to the charge of Gods Elect ? It is God that iustifieth ; or condemning verse 34. Who is he that condemneth ? It is Christ that died, yea rather that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs. Secondly, ouer the mischiefe of such as are corporall, verse 35, 36, 37. Who shall separate vs from the loue of Christ ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword ? as it is written, for thy sake we are killed, all the day long we are counted as sheepe for

Donbrings downefall.

3

for the slaughter ; nay in all these things we are more then conquerours, through him that loued vs. Are they vnited ? They shall preuaile no otherwise, speed no better ; for the Apostles conscience told him that Gods loue to his Saints is inseparable, and so inseparable, that Neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come ; nor height, nor depth, nor any other creature shall be able (endeuour what it will, attempt what it can) to seperate vs (either him or them) from the loue of God which is in Christ Iesus our (his and their) Lord. A proposition it is of comfort propounded by our Apostle in such a manner we see, as manifests his assured and infallible perswasion, not only of his owne, but of th Saints then in Rome, and consequently of all Saints that either then were, or after should be vpon the earth, their inseparability from the loue of God in Christ. This perswasion was assured and infallible ; for howsoeuer the word here vsed be sometime taken for a probabilitie : yet other sometimes

B

for

for a certaine confidency and confident certainty as may be gathered by the Context and circumstances of the places where we finde it. Now the Context is the only touch-stone and rule to know the true interpretation of any word that is vsed diuersly, and if this be not duly pondered, a man may, *7 eto errare Cælo*, misse his marke, and loose his aime, as by sundry instances might be made apparent in words, which in diuers places of Scripture are taken in diuers senses, if any should, as none can, at least not any will, shew themselves of so weake a iudgement, so slight acquaintance with the Scripture, or so quarreling & exceptionous a disposition. Shall we then thinke that the Apostle aiming at the comfort of the Saints at Rome, and all other Saints, against all enemies whatsoever, insulting before ouer great and mighty enemies, and euen modestly, yet truely and grauely boasting, that he and others were *Conquerours*, yea *more then Conquerours*, as if the victory had beene already gotten, would now finish his
con-

consolations with vncertainties and coniectures? What constancy had this beene in an Apostle? What comfort to any of Gods people in their perplexities? Should not he, if here in the closing he be doubtfull, haue pulled downe all that heauenly fabricke and spirituall building of consolation (which before by his confidence displayed by the banners of the Lords *turning all things to the good of those that loue him*) of conquering and victory, euen in being killed, he had fairely raised and set vp vpon the pillars of sound arguments? either his former boasting was vaine, or hee now begun to bethinke himselfe, in meeting on the sudden with some bitter assault, that he was mistaken, or else in this argument, he is more confident then he was. But surely, seeing he was aswell instructed in all truth, as strengthened in all tryals from heauen, his triumphing was holy, and his glorying was soundly grounded. And if he had beene so vnexpectedly assailed, with such fury as to enforce him to recall himselfe, and repent his former assiance,

without doubt it would haue clearly appeared in the face of his stile here, as well as elsewhere, in that enery where (as the least Conuersant in his Epistles may perceiue) his speciall care is, euer to preuent what may be obiected or misconceiued : because then we see no change in his countenance, nor alteration in his words, we cannot belecue he either had any such cause of feare or occasion to distrust he was before in error : or if that will not be yeelded, yet without all contradiction, the brunt was quickly ouer, and the assault did not surpriue him, or was so farre from the enfeebling of his faith, hindering of his hope, and daunting of his resolu'd heart, that he is not only a man still of the same minde he was before, but as *David* vpon his good successe against the *Lyon and the Beare* durst aduenture to encouuter with them, from whom all fled : So the Apostle hauing well perceiued the greatest violence of an aduerse, both might and malice, and to his comfort knowing now, that being cornered with the shield of the Lords protection

1 Sam. 17.
34.37.

rection and sufficiently armed with the
loue of God vnto him in Christ, neither
earthly nor hellish power were able, to
his eternall hurt, to prenaile against
him, takes a neuer to be daunted cou-
rage to him, and enters the lists a fresh
as a champion standing against all com-
mers, and ready vpon the hazard of his
soule to buckle with whomsoever or
whatsoever shall call in question either
the certaintie of a Saints standing or of
the loue of God in Christ vnto him : for
least he should omit any enemy or op-
posite, he challengeth euery creature,
so farre is he in his confidence from a
doubtfull coniecture. Of which they
(Romes Rabbins) of all other haue the
least reason, and lesse Religion, to con-
ceiue this place, seeing it pleateth them
sometimes to tell vs that the Apostle
had this persuation by speciall Reuela-
tion : for such things as the Lord reuea-
leth in a speciall manner are neuer false,
but alwaies so certaine, that a man may
safely without any losse or preiudice
build vpon them ; yea and hazard the
saluation both of body and soule about

Popish Do-
ctors of all
haue least
reason to
interpret
this Text
of a conie-
cturall per-
suation,

Act. 16. 10.
& 18. 9, 10.
11. & 27.
23, 24, 25.

the truth and infallibillite of them. His persuasion then was assured, confident, & certain, & not concerning the inseparabilitie of the loue of God in Christ towards himself only, but towards the *S^{ts}* at Rome also: for with himselfe, he includes them, *shall be able* (saith he) *to separate*, not me, but *vs*, equally interesting them with himselfe in the certainty of Gods fauour. Now whatsoever in this kinde the Saints then at Rome might challenge, al & euery of the Saints to the Worlds end, may as iustly (euery man in his proportion and measure) claime, else why was this reserued in the Church, and propounded to euery member of it, as of as necessary vse as any other part or portion of sacred Writ? In that then the persuasion of the Apostle is certaine and infallible, & yet (as the Sun by the beames) is not bounded in the Spheare of that heart where it abideth but reflexeth indifferently vpon the Saints at Rome, and interesteth all the members of Christ, we may safely collect and conclude, that,

To be assured of euery Grace simply necessary.

To be assured of euery Grace simply necessary

Doubtings downefall.

II

*ecessary to faluation, is common to all Gods ry to falua-
Saints, not proper to any, no, not Pauls pe- tion, is com-
culiar : for if euery Saint may be affu- mon to all
red of one, then of euery, grace fim- gods Saints,
ply necessary to faluation : but euery not proper
Saint may be assured of his owne inse- to any, no,
parabilitie from the loue of God in not Pauls
Christ ; and therefore it followeth, as peculiar.
necessarily as the Sunne is accompanied Proued.
with light, that euery Saint may be as-
sured of euery grace simply necessary to
faluation. Now because this truth is
obscured, and this Angelicall persua-
sion is held by some to be Satanical presump-
tion, it will be no lesse profitable then
necessary to drine away all the mists of
error and misdoubting by drawing
the curtaine from before that light
which 1. the Text. 2. the Context.
3. The confession of the Aduersaries
giue vnto this conclusion.*

From the Text we may draw two *From the*
arguents. 1. Of what grace soeuer *Text.*
simply necessary to faluation, the Apo-
stle *Paul* as concerning himselfe, is assu-
redly perswaded, of the same grace, may
euery Saint or regenerate Christian, as

concerning himfelfe be affuredly perfuaded alfo: But the Apostle *Paul* is affuredly perfuaded of his owne inſeparabilitie from the loue of God in Chriſt, and conſequently of euery grace ſimply neceſſary to ſaluation: therefore, ſo may euery regenerate Chriſtian. 2. By what grace ſoeuer ſimply neceſſary to ſaluation, the Apostle *Paul* is affuredly perfuaded belongs to, or is in, others: they may be affuredly perfuaded, the ſame grace belongs to, and is in themſelues: But the Apostle *Paul* is affuredly perfuaded, that, inſeparabilitie from the loue of God in Chriſt belongs to the Saints at Rome: therefore the Saints at Rome may be affuredly perfuaded, that inſeparability from the loue of God in Chriſt belongs to them: and if they, then of the ſame, may all other Saints whereſoeuer for themſelues be perfuaded alſo? Either of which two inferences, though they be as true as the Skie is cleare in the brighteſt day, yet a double exception, in ſeeming iuſt, will at the firſt glance, caſt a cloude vpon either of them, if not remoued.

The

The first is thus framed : It followeth not, Because the Apostle was perswaded of his, therefore others may be perswaded of their, inseparabilitie. Their reason is ; He had that meanes which they want, namely, speciall reuelation.

Notwithstanding his 1. speciall Reuelation.

But that cloude is dispersed if one onely beame of the truth reflex vpon it, for the ground of this exception failes them being the 2. Cor. 12. 4. for no other place will yeeld them so much as any colour of the like aduantage, where the Apostle comming to speake of his visions and reuelations affirmeth of himselfe, that, *He was rapt up into the third heauen, and into Paradise*, when and where they imagine he had this and other things, concerning himselfe and other Saints reuealed to him, but how iustly they say it, let the place it selfe speake, which affirmeth that he *heard words not lawfull and not possible to be vttered* : but this his owne perswasion and assurance he here vttereth, which if it had beene vnpossible, he could not if vnlawfull he would not haue vttered ; and therefore not then in speciall maner reuealed,

reuealed, if not then, I cannot beleeye at all, because the word of God doth not reueale it.

But be it supposed (we may suppose light to be darkenesse, truth to be error) that he had it reuealed; let them tell me the cause why he sets downe, this speciall Reuelation, neither here nor elsewhere as a ground of his assurance or as the foundation of his comforts, but only such as are common with him to euery Christian, and serue for the comfort and perswading any of the Saints of their interparabilitie from the loue of God in Christ: will they say it was his modesty? why, that cannot be, because Apostolique fidelity is, neuer seuered from, euer ioyned with, Apostolique modesty, which appeares in this, that where he so speakes of himselfe, he either implyeth or expresseth a reason of his so speaking: But he that hath as many eyes as *Argus*, or is as deep sighted as *Linceus*, can espy no such reason here either expressed or to be collected. Surely then this must be the reason, seeing no better, no fitter can be giuen, that

that he conceales that ground of assured comfort which is proper, and vregeth those that are common, least hee should cast a scruple into the mindes of them (whom he would comfort) and make them not dare to apply that to themselves, which did seeme to be his peculiar, and so depriue them of that consolation, wherewith he did intend to fortifie them against all assaults and oppositions; and thus, this their exception yeelds them losse for gaine, and confirms what before I affirmed, namely, whereof the Apostle for himself was perswaded, euery Romane Saint & consequently euery regenerate Christian for himself may be perswaded also.

The second exception is thus produced. The Apostle had the gift of discerning, of which he speaketh 1. *Cor.* 12. 10. and affirmeth that to some it was giuen; if to any, then to the Apostles; if to any of the Apostles, then to the Apostle Paul; for *in nothing was he inferiour* 2. *Cor.* 12. *to the rest of the Apostles*: therefore 11. he might know that of the Romanes, which they could not know of themselves

selucs. But this cloude with another of the truths rayes is dissolued into ayre : for though we will yeeld vnto the Apostle, the preeminence for the measure by reason of that gift, yet wee affirme for the truth of the matter, that they, aswell as hee, might be assuredly perswaded that, *inseparabilitie from the loue of God in Christ* did belong euen vnto them.

For what is true of the Saints at Corinth in this regard, is true also of the Saints at Rome, and what may be said of the one, may be likewise affirmed of the other, and of all other Saints. But the Apostle affirmeth, that *euery one of them is a member of Christ in his particular, that the Holy Ghost is, yea dwelleth, in them, that they were washed, sanctified, and iustified, and consequently had faith, that they were Christs, and consequently had him in them.* Would he haue said thus if it had not been so ? or was it so ? did he say it ? and shall we not thinke he was assured of it ? How will this stand with their exception,

his

I Cor.
12.27.
6.19.
3.16.
6.11.
3.23.

his gift of *Discerning* ? How doth it agree with the gravity, and wisdom, integritie, and sincere dealing of an Apostle ? How else could he *speake all things to them in truth*, as he affirmeth he did ? It must needs then be graunted, that seeing he said it, he certainly knew they were so quallified : and yet notwithstanding this his knowledge and persuasion concerning them, he presseth vpon them, a searching and diueing into their owne selues, their owne soules, for the finding and sensible self-perceiuing of those graces wherewith he knew they were endued.

Now if they could not haue found nor beene assured of them in themselves, I would know the reason, why for this hee doth so earnestly presse them in diuers places, whether they knew their bodies were the members of Christ ? If the Spirit of God was dwelling in them, whether they were in the faith and Christ Iesus were in them ? yea with such a phrase as doth more then imply, for it affirmes, nay, euen

2 Cor. 7.

14.

1 Cor. 6. 15.

12.

3. 16.

2 Cor. 13. 5.

even assures a necessitie; for he tels them if they knew not this they were *reprobates*.

If they could not themselves haue seen and certainly knowne these graces in them, these priuiledges to belong vnto them, then these pressing Interrogations had beene either very superfluous (which to say casts vpon the Spirit of wisdom, the Author of them, an imputation of indiscretion) or very dangerous, vsed rather to enforce despaire, then infer comfort, or adde encouragement, which is blasphemous, seeing it accuseth the Lord as guilty of dissimulation, as though he colourably pretended sure comfort, when he purposely intended assured distractions.

My demand then admits no other answer then this, that the reason of his earnest vrging of them, was, to stirre them vp to a diligent examination of themselves as he himselfe declareth, that thereby they might haue experience of these graces in themselves, which he testified, and testifying perswaded them they had : otherwise hee
would

would neuer haue gone about to persuade them, to whom he wished saluation, that the want of personall knowledge of these graces in them, and priuiledges belonging to them, was a signe of their *reprobation*.

1 Cor. 13. 5.

But lest we be thought altogether to roue in another field, and range among a strange people (though indeed and truth the condition of all the Saints in regard of the substance and matter of all speciall and spirituall graces be alike) let vs see if we can aime so right, and keepe home so well as to cleare this truth by any passage (besides this Text) betweene the Apostle and these Romanes concerning whom, he was here so well persuaded. Surely there is one among others that addes strength to this assertion, that notwithstanding both speciall reuelation, and the gift of discerning euery Regenerate Roman might be assured of that grace in himselfe, and of that priuiledge belonging to him, whereof the Apostle was assuredly persuaded in respect of him; and it is this. The Apostle giues God
thanks

Rom. 6. 17. *thanks that they* (to wit which, among the Romanes or elsewhere were effectually called, Rom. 1. 5. for till then, not any other are truly capable of any grace simply necessary to saluation) *were*, that is, some times, not now, *the seruants of sinne*, that they *were free from sinne*, and *beccome the seruants of God*, and so free from death, and interested in eternall life,

22.
16.
23.

With what face could he haue come before the Lord (though with praise in his mouth) who is the Iudge of all, who knowes the very hearts and reines, and whom hell and destruction are before, and therefore much more the hearts of the children of men, as Salomon truly argueth, if either he had doubted, or had not been vpon good grounds perswaded of, aswell their freedome from death, as the end of their holinesse, eternall life? yet euen in that sixt Chapter, he is euer and anon calling vpon the Romanes, the best among them, in that maner, and with such a Phrase, Tone and Accent, as not only imply a desire he had to excite and stirre them vp to a cleare and distinct knowledge of these things which were

Pro. 15. 11.

were in them and did belong vnto them^s but also a sharpe accusation for their, ignorance of them in themselves, and not discerning their good estates in which he knew they were, and for which he powdered forth the sacrifice of thanksgiuing to the Lord; for in the 3.v. of the 6. Chapter, his words are these, *Know yee not that so many of vs (including them with himselfe) as were baptized into Iesus Christ, were baptized into his death?* In the 16.v. these, *Know ye not that to whom you yeeld your selues seruants to obey, his seruants ye are to whom ye obey, whether of sin vnto death, or of obedience vnto righteousness?* The best we can make of his thus Catechizing them, and the least we can gather from these cutting questions, is an earnest calling vpon them to haue in themselves experience of the benefits of Christs death and resurrection, which through the whole Chapter are to *die vnto sin, and to liue vnto righteousness, and the end of all eternall life*, which he knew did belong vnto them, so as of whatsoever grace the Apostle is assured to be in, or to appertaine vnto, another; of the same may that other be assuredly persuaded is in, or appertaines vnto, himselfe. For whether they be Saints at Corinth or

Rome or wheresoener concerning whom the Apostle is well perswaded, hee grounds that his good perswasion alwaies, not vpon either speciall Reuelation or his gift of discerning, but vpon such signes as they themselves might see, and vpon such tokens as they themselves might know and well perceiue in themselves: for how knew hee that the Romanes were, before time, not then when he writ vnto them, the seruants of sin, that is, had yeelded themselves once wholly to the commanding power of sin, but now had cast off his yoke? He himself can best acquaint vs with the meanes whereby he attained to that knowledge concerning them: let vs aske him, our question shall not be so ready as his resolution, for in the very next words, he discovereth them, to be, their *obeying of the truth*; yee haue, saith he, *obeyed from the very heart that forme of doctrine which was deliuered vnto you*, as if hee had said, would you vnderstand what moued mee to giue thanks to God for your present estate, and how I know you are free-men in respect of sins bondage; I will tell you, thus it is, I saw and see and reioyce at it, that you with al the powers of your soules haue

Ro. 6.

ver. 17.

haue yeelded obedience to that truth which hath beene taught you. How knew he that the fruit they should reape was *the fruit of holinesse*, and that *the end* they should attaine to was *eternall life*? Then himselfe none is better able to reueale vpon what grounds he was moued to hope so well for their future happinesse; and before wee demand he answeres, there were certaine markes (Gods good tokens) vpon them which they might as well, if not better then he, perceiue in themselves, and they were these, that they were *made free from sinne*, the yoke and burden whereof any Saint too much feesles, after hee by his corruption is subiected to it, and to his hearts ioy well discernes, when by the Lords mercy in his Saniours merits hee is eased of it, and then, that they were *become the seruants of God*, that is, with all submissiue reuerence, and reuerent diligence did resigne themselves ouer vnto God in minde, and soule, and spirit, and the whole man to doe his will, of which change, no childe of God can bee lesse ignorant, then usually is a seruant of his owne removing from a tedious painefull, and no way

vers., 22.

vers., 22.

vers., 22.

contenting, to a ioyfull, easie, and euery way peace-bringing, seruice, seeing the seruing of sin and Satan is bondage, and the seruice of the Lord is perfect freedom.

- 1 Cor. 3:6. As for the Corinthian Saints, He did in a mannet chide them, because they tooke no better notice that they were *the Temple of God*, and that *the spirit of God dwelt in them*: and had he any reason for it? God and his Spirit are inuisible, how then can mortall eies discouer their habitation. Though we doe not see the King, yet we can tell where the Court is, by the Writs that proceede from him, and the Retinues that belong vnto him. They could not but feeble the impression of the Spirit sealing vpon their hearts, the eternall peace of their consciences, the neuer expiring patents of Celestiall promises in Christ, neither could they be ignorant of God and his Spirits presence within them, seeing
17. he could discerne that a *spirituall sanctitie & godly graces* did without adorne them. Againe, It was an excellent priuiledge to be *in the faith*, but an vnparalleld preeminence to haue *Christ in them*, and a blessing which in the end bringeth happinesse without compare, to be *free from the state of reprobation*. In all these regards he had
- 2 Cor. 13:5.

had affirm'd the in their measure to be happy, and withall these prerogatiues to be honoured with himselfe: for (aswell as he) they were by God *established in Christ*, *anointed, sealed, and receiued the earnest of the Spirit in their hearts.* *Neither was this a bare affirmation, but an assured perswasion concerning them; for it was accompanied with such an hope of them for the time to come (hope is not of things seene)* which was not fleeting but firme, it had not a sandy but sound foundation, & what was that? could they also see it, to build their owne assured perswasion and stedfast hope vpon it? See it? clearely see it, palpably perceiue it, and sensibly feele it. First, & then *Christs powersfulnesse in them.* Such markes as are not only to be discerned, to be, where they be (for who can suffer and not know it, or haue a fire in his breast and not perceiue the heat of it?) but common to all the Saints, to all the members of Christ, and to all that looke to enter into the Kingdome of heauen, for they that be leue not in him will be so farre from suffering for him, that they will not so much as once take to heart either his or his Saints sufferings, and if Christ shall

2 Cor. 1. 20,

22

2 Cor. 1. 7.

Rom. 8. 24,

25.

2 Cor. 1. 5,

7. & 13. 5.

Mat. 3. 11.

Luk. 24. 4.

not be mighty in them, they will not endure sufferings of any kind for him. Thus from the Text the double collection (that euery regenerate Christian may be assured of whatsoeuer grace for himselfe, whereof the Apostle is perswaded for himself, or in the behalfe of any other, notwithstanding either speciall Reuelation, or his gift of discerning) remaineth vndenyable.

The Context pro-
ueth assurance to be
common
from.

No lesse, but rather more transparent light will the Context giue to this truth, That to be assured of inseparabilitie from the loue of God in Christ, and so of all other graces simply necessary to saluation is not proper to the Apostle nor any Saint, but common to euery one of the S^ts, as appeareth by, 1. the Maner. 2. the Marke. 3. the ground of *Pauls* arguing in this Chap.

1. The man-
ner of the
Apostles
arguing.

For the 1. the Maner. It is necessarily granted, that *Freedome from condemnation. To be the childe of God, Saluation, Intercession of the holy Ghost, and of Iesus Christ. To haue all things worke together for the best, Victory in Tribulations, and the like. Inseparabilitie from the loue of Christ and God in Christ, are things simply necessary.* Now the Apostle vsing these as arguments of comfort, he doth not appropriate them, nor any one of them to himselfe, but

but applyeth them, to himfelfe indeed, for he is included, yet, fo as the reft of the faithfull alfo may include themfelues. This he would not, nay could not, haue done without deluding of them, if they might only haue feene the Combe, and might not haue tafted of the Hony, but to delude them was as farre from his intention as it fhould be frō our imagination, feeing he fought to approue himfelfe in the consciences of all, which he could not haue done though he had vfed neuer fo great endenor, nor truly haue endenoured, if he in thefe priuileges mētioned, might only haue challenged a property & the reft of the faithfull could at all haue claymed no intereft.

But he faith not; *There is no condemnation to mee but to them*, be what they will be, fo they be in *Chrif*t *Iefus*, & walk not after the flefh but after the *ſpirit*. He faith not that he only is the child of God, but as many as are led by the *ſpirit* of God, they are the ſons of God. He faith not he is, but we are ſaued by hope. He faith not all things worke together for good to me, but to them that loue God, to them who are called according to his purpoſe. He faith not, either the *ſpirit* or *Chriſt* makes interceſſion for mee, but for vs. Hee faith not, in all theſe

things I am more then a Conquerour, but we are more then Conquerours through him that loued not me but vs, He saith not who shall separate me but vs from the loue of Christ? nor, I am perswaded, that neither death nor life &c. shall be able to seprate me but vs from the loue God &c. as freely interressing and fully inuesting the Regenerate Saints then in Rome and all others, who had or shall haue the conditions which are added, in those priuiledges and graces, as he was fully and certainly perswaded they belonged to himselfe.

2. That at which the Apostle aimeth, i. the comforts of all the Sts.

For the second, The marke or end where at the Apostle in this place aimeth, what is it? It is the comfort & consolation not of himselfe alone, but of euery regenerate Romane, and consequently of euery truly beleeuing Christian which was then, is now, or hereafter shall be in Christ Iesus, against all and singular enemies and opposites whatsoever which might any way lessen, or by any means cause them to leaue their confidence in Gods loue through Christ, else he might better haue concealed these comforts in the closet of his owne breast then reuealed them. And further to say these comforts here recorded either all or some of them doe belong

vnto him alone, is erronious : for to say, they all are his in peculiar, is to gaineſay his purpoſe here, becauſe the bleſſed Spirits purpoſe, and his owne ſpeech elſewhere, where he who was no changeling in his aſſertions affirmeth that *Whatſoeuer* Rom. 15. 4. *things were written aforetime were written for our learning, that wee through patience and comfort of the Scriptures might haue hope: which things (patience and comfort) by them (the Scriptures) are the Spirits aime, their (the Scriptures) end not only in the Apoſtles time, but to the worlds end. Now how can we be armed with patience, ſuſtained with comfort, & transported to the hauē of happineſſe, with hope by this Scripture an only place of comfort, yea euen of all places fullēſt of the ſpirituall Balme of Gilcad if it wholly belongs to Paul? If it wholly belongs to Paul how cā it otherwiſe be thought, but that, he ſought only himſelfe & his own glory, neither the Saints then, nor vs now?*

To affirme that ſome of them belonged to him, preſuppoſeth this particular cōfort laid downe in this Text, the inſeparability from the loue of God in Chriſt, which is the greateſt, and comprehends the reſt, & therefore if any, then this; if this, how is

not the Apostle (as was euery one of the
 three friends of *Iob*) a miserable comfort-
 ter of a distressed conscience? for as *they*
Iob. 13. 4. *cast dust upon their heads, and sate by him*
& 16. 2.
& 2. 12. 13. *seauen daies and seauen nights together sor-*
rowfull, yet at last failed in applying com-
 fort: So hee hauing animated a fainting
 soule, refreshed a wearied spirit, and sup-
 pled a wounded heart with sundry spiritu-
 all Cordials against the rigour of the law,
 the frailtie of the flesh, the greatnesse and
 grievousnesse of afflictions a long time;
 should leaue that soule so languishing, that
 spirit so weary, that heart so wounded in
 danger of the last enemy, and in doubt of
 none of the least mercies: for not one but
 euery faithfull soule perceiuing it must,
 though it haue foiled many aduersaries,
 faile in the end wholly, and faint vnder the
 burden of one or other opposition, & not
 obtain the end of its hope and expectati-
 on, *the loue of God in Christ* is plunged deep
 in the gulf of desperation; and so would
Paul become the fauour of life to none, the
 fauour of death to all euen those which are
 coheires with him in *Christ*, which must
 not so much as once into our thoughts bee
 admitted or in our minds conceited, much
 lesse with our mouthes be vttered, seeing
 the

the holy Ghost affirms, that he was the ef-
fectuall *sanctuary* of life to the Fathers cho-
sen, and to the Sonnes redeemed.

For the 3. thing considered in the Con-
text, the Ground of *Pauls* arguing & of his
comforts here laid down, are of two sorts,
the one working, *Gods loue & mercy, Christs*
merits & efficacie; the other witnessing,
Gods spirit & our spirit, or a renewed consci-
ence. Now all & euery of these cannot but
be affirmed, must necessarily be confessed,
to be comon to all, not only proper to any
of the faithfull: for to deny these, one or any
of them to one or any belieuer, is to deny
him, to be elected which procedes from
Gods loue, to bee redeemed which is of
Christs merit, to be sanctified which is the
work of the spirit, seeing therefore the greūd,
of this his inseparability frō *Gods loue* in
Christ, & of the other priuiledges is comō,
I conclude that, To be perswaded of, & as-
sured in, these, is also comō with the Apo-
stle to euery truly regenerated Christian.

Thus the Text and Context cleare our Aduersa-
conclusion, but that wherein we may iust-
ly triumph, and which is not of the least
force both to confound the persons & con-
fute their opinions, is, their owne Confes-
sion. For (say they) if there were either a
word

2 Cor. 2. 15

16.

3. The
ground of
his comforts.

Aduersa-
ries confes-
sion.

*Belev. l. 1. de
Iustif. c. 8.*

Mat. h. 9. 2.

word, saying to euery particular person, as our Sauour to the sicke of the palse, *Sonne thy sins be forgiven thee*: or we could certainly know the truth of our conuersion, we might freely conclude & concluding assure our selues, that we should neuer be separated from the loue of God in Christ, but (which is all one) be saued, that our sins are pardoned, we are iustified and shall be glorified: But there is (say the aduersaries of this truth) no such particular promise reuealed now, by name, or in that maner to any particular Saint in or by the word: nor any such assurance of our conuersion can be apprehended: therefore we cannot be assured either our sinnes are pardoned, or wee neuer shall be seuered from the loue of God in Christ, or at last shall be saued.

Generall
propositions
particu-
larly to be
applied.

The first is friuolous, the second false. The first is friuolous; for let them tell me, is not the Gospel the same for comfort that the Law is for terror, to the soule? must the soule apprehend, and apprehending apply in particuler to it selfe, the generall precepts prohibitions and threatnings of the Law, and may it not in like maner apprehend and apply, in particuler to it selfe the generall promises and priui-

The Gospel
aswell as the

ledges of the Gospell? how is the Lords
mercy ouer all his Workes? is his hand of
 fauour shorter then his hand of fury? *Hath* Psal. 77. 7,
the Lord forgotten to be mercifull, and doth &c.
he thus shut vp his louing kindnesse in dis-
pleasure. Is his Mercy thus smothered by
 Iustice? and hath his Iustice got the start
 so far of Mercy? Must I swallow the poy-
 son, & may I not taste the Antidote? must
 I lay to my sore the Corasie only, & may
 I in no case apply the Plaister? Shall an
 heire into whose hands the entaile of his
 Ancestors inheritance commeth, reading
 the euidence (knowing there is none other
 to debar him of it, though he cannot finde
 his owne name in particuler, & his dead
 Ancestors being so tong-tied that they
 cannot speake) not conclude I am of the
 same lineage, and therefore this inheritance
 doth belong vnto me? and may not euery
 Saint and member of Christ in particuler,
 knowing himself to be a spiritual heire of
Abrahā, reading the Letters Patents of the ^{Acts 3. 25,}
 King of Heauen, seeing the Kings Seale, &
 hauing all committed to his own vse, con-
 clude that the benefit of this belongs vnto
 him, seeing his father could not cancell it,
 his Soueraigne would not, neither can any
 pretend title to his preiudice? for though
 there

there be many, yet his interest is as good, though perhaps not so great, why should not he then apprehend it as his own right in particular? Be the words neuer so generall he may safely inferre the particuler, for this is the practice of the holy Ghost, nay; and the aduersaries themselves make the like conelusion.

To apply particularly generall propositions, is the practice of the Spirit.

Pf. 116. 10.

2 Cor. 4. 5.

Ios. 1. 3, 4, 5, 6.

Heb. 13. 5.

It is the practise of the blessed spirit sometime to apply a particular to a general vse, sometime casting that couer (which will serue a multitude) vpon a few; and again healing the wounded heart of one with those plaisters which had bin applyed vnto many. The Apostle applieth & challengeth to himselfe & others the same which the Prophet *David* alledgeth of himselfe; Seeing the, saith he, that we haue the same spirit of faith, according as it is written; *I beleueed, & therefore haue I spoken, wee also beleuee & therefore speake*; by the same reason whereby the Lord encouraged *Iosuah* in particular against all enemies, every member of Christ aswell one as another, all as any one, in his iudgement, must be moued in all their wants to eschew couetousnesse, and be content with such things as they haue, because he, that is the Lord, hath said it, *I wil in no case faile thee, neither forsake*

forsake thee; & seeing that kingly Prophet Ps. 56. 4, 11.
 vpon the perswasion, that the *Lord was his* 13.
helper, did not feare what man might do unto Heb. 13: 6.
him, both he and other may not only ac-
 count the Lord as their helper also, but
 vpon that hope take heart against the
 feare of all wrongs. And is it not cleare in
 that great question, how a man stands
 righteous in the sight of God, that he con-
 cludeth, because *Abraham* in particular
 was *iustified by Faith*, therefore all belie- Gal. 3. 6.
 uers that either haue been, are, or shall be
 iustified; haue beene, are, and shall be iu-
 stified by faith likewise? Aske the Apostle
Peter why he perswaded euery particular
 person (to whom he spake) *to repent and*
to be baptizēd (now euery particular con-
 uert was to be baptized) *in the name of Je-* Acts 2. 38,
sus Christ, for the remission of sinnes, and as- 39.
 sured them they should receiue the gift of
 the Holy Ghost? was it not this? because
 the promise was made to them & to their
 children and to all a farre off. Plainly insinu-
 ating that by how much more large the
 promise was, by so much more might eu-
 ery one of the in particular be bold, by ob-
 serving the cōditio & suffering the seale to
 be fixed, to interest, & establish theselues,
 in the couenant. *David* in his perplexitie
 almost

almost despaired of the Lords goodnesse towards him, as appeareth in that he so earnestly expostulateth the case cōcerning Gods dealing with him, when he saith;

Pfal. 77. 7. Will the Lord absent himself for euer, & will he be no more entreated? is his mercy cleane

gone for euer, and is his promise come utterly to an end for euer more? hath God forgotten to be gracious, and will he shut vp his louing kindnesse in displeasure? But why doth he correct his infirmitie? because he forgot the yeares of the right hand of the most high: and how doth he recollect his spirits? by remembering the workes of the Lord, & calling to mind his wonders of old time, euen those (for the he mentioneth) which he had done for that whole multitude of his ancient people the Israelites whē he deliuered them from the thraldome of Ægypt, applying to himself that power which was made apparent for, & that Mercy, which was manifested to, a great number, euen a whole Nation, for his personall comfort.

*And euen
of the Ad-
uersaries
themselves.*

Now they themselves make the like conclusion: For demand of one of their Priests why this or that particuler man or woman must belieue and be perswaded his or her sins are pardoned vpon the pronouncing of absolution, he will surely, otherwise he cannot

cannot answer, Christ hath left that power vnto him. But demand againe where findes he that power confirmed on him? He must answer Christ *said vnto Peter* and the rest of the Disciples, *Whosoener sins thou or yee remit, they are remitted.* And how inferres he from hence, that he may remit sinnes, & that he whom he absolues may be perswaded of the pardon of his sins, seeing neither his nor the others name is there particularly exprelled? He cannot but answer, it is because he is in the place of one of the Disciples, and what was said to *Peter* and the other Apostles is deriued to him: doth not he now from a generall inferre a particular, or if they will from one particular, the Apostle *Peter*, interest another, the Pope? if this be lawfull for them and not for vs, let them producetheir charter and priuiledge thus to conclude, or if it may be done in this case and not in any ether, let them shew their Promise, or else we may safely hold, that, *What the Holy Ghost in this kinde useth and they praetise, wee may lawfully vse the same*, and they haue no reason to except against it, namely, that from the generall promises and comforts of the Gospell wee may draw particular

Truth of
conuerſion
may bee
knowne.

concluſions for the aſſuring and eſtabliſhing of our hearts in any neceſſary ſauing grace. Thus is the firſt friuolous.

The ſecond is aſſaſe: for if a Saint might not euidently perceiue his own conuerſion to be true, I would know the reaſon why in the Scriptures we haue the notes of repentance together with the proper effects of the ſame declared, if it be not this, that, e- uery Chriſtian looking in this glaſſe which yeelds the full eſt and trueſt reſemblance of the heart might behold by due examination the cõformitie of his ſoule to the will of God, thereby to receiue comfort & confidence in aſſurance of the pardon of his ſins, future happineſſe, and at all times *inſeparabilitie from the loue of God in Chriſt*, and the like: for can the fire be certainly knowne by the heat, *the tree by the fruit* (in our Saniours iudgement not a doubtfull and coniecturall ſigne, but a ſure and infallible note) and ſhall not a man by the effects manifeſtly ſee his faith vnfaigned, his repentance ſound? yes ſurely: for is true repentance a ſorrow for ſins paſt, a ſtriving with ſins preſent, a watching to preuent ſins to come, an hearty deſire, full purpoſe and conſtant indeuour to auoid euill and proſecute that which is good?

and

Math. 7. 6.

and shall not a man know that he is indur-
ed with it? Is it possible that a man should
griene and not take notice of it, strue and
not feele it; watch and not perceiue it, de-
sire and not discerne it, purpose and not
discouer it, endeavour and not finde it, and
doe all these heartily, fully and constantly,
& not evidently know it? It is not possible.

Besides euery regenerate man hath a
a new heart, a renued spirit, which is a
faithfull witnesse, giuing testimony not to
God, for that it needs not, nor to others,
for that it cannot, but to the man who hath
it, for that it must, of the truth of those
things, which it knows to be in him cōcer-
ning Gods wil, & his own eternal welfare;
seeing thē a faithfull witnesse will not lye, & Pro. 14. 5.
the spirit of the penitēt testifieth the truth
of his repentance may not he be as firme-
ly perswaded, as his heart faithfully wit-
nesseth the sincerity of his conversion.

But the heart of man, say they, *Is deceit-* Jer. 17. 9.
full about measure, who can know it? It can- What heart
not be denyed that the vnregenerate heart it is which
(of which the Prophets speech is to be is deceived.
conceiued) is like a filthy puddle, at the
bottome wherof through the thicknesse &
impurity of the water, neither one thing
nor other can distinctly, if at all, be seene :

but the regenerate heart, which only is the harbor of true repentance, may fitly be compared to a clear fountain at whose bottom euery thing as it is, sand frō mud, base from better mettals, being cast into it, may be discerned: & howsoeuer the vessels which are in an house, are not in the night season through darkenesse by the eye distinguished; yet at the approach of either Sunne or candle, a man may take notice of, and put a difference betweene, those vessels which are appointed to honour, and these which are destinated to dishonourable vses: so that heart which is full of Spirituall darkenesse admits noe exact knowledge of either vice or vertue, but mistakes the one for the other in it selfe, yet the beames of the Sunne of righteousness by his blessed Spirit entring into that heart which is become the Temple of the Holy Ghost, nay, euen the dwelling and abiding place of the euer to be admired Trinity, enlighten euery crany and corner of it, and so lay vnto open view the sinnes and sanctities of the same, as they are indeed. How else could a Saint sorrow for the one, or reioyce in the testimony of a good conscience, be solaced & giue praise vnto God, for the other?

And

And was not (so they doe object) *Peter*, after he was called to his Apostleship, and indued with sauing grace, much deceiued when he boasted : *Though all men should be offended, because of Christ, yet would he neuer be offended, and though he should dye with him, yet he would not deny him?* Mar. 25. 33, 35.

That *Peter* said so, may not be gaine said, and that he was deceined, must needs be granted : but that, they inferre hence more then wee affirme, may thus bee plainly manifested ; for that wherein *Peter* failed, was as they surmise, his constant confessing of Christ ; but it is only their surmise : for in euery grace, in euery dutie, there are two things to be considered, the grace or duty it selfe, and the circumstances of it, now these circumstances are either simply and absolutely necessary, or only respectiue and conditionally requisite to saluation.

Be it now granted, that the grace or duty wherof *Peter* made so faire a show, was a resolute purpose, not to be offended with, but to be a confessour of, Christ his Master, they cannot deny, but must confesse, that those circumstances of it which were primary, were, that he would not do the one, and that he would doe the other, with all

willingnesse, constantly, truly and sincerely, without all by-respect: those which were secondary were, the continuing in either of the at this or that moment of time, at this or that time of Christs prosperity or aduersity, happy or miserable estate, &, as it is from his owne mouth at Christs death, in this or that maner or gesture, suppose praying with *Steuē* (not simply praying, or praying fervently but praying) for himself *standing*, for his persecutours *kyee-ling*, and will not they now confesse that these latter are things which God (*who hath put the times & seasons in his own power, & whose kingdome consists not in outward but inward things*) hath neuer promised; and therefore no meruaile if he failed, seeing preuailing and presuming are seldome or neuer met walking in the same path, or possessed by the same person at the same time.

Act. 7. 59,
61.

& 1. 7.
Rom. 14. 17

Psal. 1. 3.

But now his willingnesse, truth, sinceritie & the like (conditions, without which a grace is no grace, a duty no duty promised to, and through the presence of Gods gracious Spirit alwaies in some measure resident, in, the Saints) in that his resolute promise, were, as the fruits of a good tree, though not at altimes without intermissi-

on, and so not at that time, to be seen hanging on the boughs ; yet alwaies in the root in that *season*, which God had determined as most due and conuenient, ready to be made apparent.

As therefore we will not affirm that *Peter* was neuer offended because of Christ, so they in their consciences must needes grant that, as *David* hath taught vs to distinguish, he was not offended with him *for euer*; and though he died not with him as he pretended, yet he died seized of the grace of confessing him as his heart then perswaded, nay, he died for him as he then purposed, and as the euent it selfe after declared, that I may turne the point of *Belshazzars* owne weapon against himselfe, who had receiued sure by the hand of God, seeing him argue against the light of his owne conscience, some great stroake on his head, which did much confound his memory and besot his iudgement when he thought vpon the deceitfulnesse of *Pauls* (rather *Sauls*) heart raging against the Church, seeing he was then an vnbelieuer, and could not possibly then be acquainted with that certainty of faith which is the elects peculiar : and howsoeuer as he in-

Wherein
Peter in this
Protestation
was not de-
ceiued.

Psal. 55, 25.

Aburd to
alledge
Pauls rage
against the
Church to
proue a St.
may be de-
ceiued.

According
to the mea-
sure of faith
is the mea-
sure of the
Saints as-
surance.

1 Cor. 13. 3.

recouered his senses) so far as ignorance,
and inclination or affection to sinne pre-
uaileth, so farre is doubting powerfull,
yet he proclaimeth his, either ignorance,
blindnesse, or wilfull delight in error, in
in that he laboureth wholly to deprive the
sonnes of God of that measure of assu-
rance concerning their eternal priuiledges
which is answerable to that degree of
sauiing faith, wherewith, be it lesse or
more, they are vndenyably enriched: and
though some may *giue almes* out of vain-
glory to be seene of men, and other suf-
fer their *bodies to bee burned* for heresie
wanting, in doing both and either, true
Charity, thinking notwithstanding they
doe men and God good seruice, yet this
doing is so farre from any measure of,
that it hath no affinitie with, true conuer-
sion, which causeth a man if he sayleth in
the one, not to let God rest till it be pardo-
ned, & in feare of the other, to pierce the
cloudes with seruient cryes that, it may be
preuented, whose humble breathings issa-
ing from such a breast, draw in the com-
forts of Gods Spirit, & are refreshed with
a perswasion grouded vpo Gods promes,
that, in Christ, his suit shall either be grated
or his desire for the deed freely accepted.

What

What shall we say then to those who would haue all the *S^s* to remain in a wa-
uering doubt, & that of duty, concerning
their eternall safety? Deale they not like
watermen in their opiniōs, & are they not
enemies, dangerous enemies, to mens souls
in the maintaining of the? Watermen they
are, for while they labour for *Guesses & con-*
iection, taking in their hands the two oares
of the Law & the Gospel, do they not look
another, euen the quite contrary way? for
how cā they want the help of the Law for
their certaine assurance of life eternall, ice-
ing they teach, & would haue no man to
doubt that they may yeeld to it full obedi-
ence, yea, and performe more then it lyeth
vpon them towards the supplying of the
wants of other? and how is it possible that
they should be destitute of the Gospels
furtherance for the setting of their confi-
dence when as they of all the men in the
world, & none but they, if we shall belieue
thēselues, are the true believers? Methinks
they being perswaded resolutely of either
of these seuerally, should not be in suspicion
to be damned, but being assured of both
these ioynly together, how is it possible,
that they should only be in a coniecture to be
saued? vnles it be iust with God, to mingle
their

Of all, Pa-
pists haue
least reason
to doubt of
saluation.

their meanes of assurance with doubting to attaine the aime and end of their obedience & pluck downe the plumes of their faith with a feare of failing in their hopes, seeing they ioyn with Christs al-sufficient, their own al-deficient merits, and will be justified by their works, w^{ch} God wil not.

To hold
doubting
necessary is
dangerous.

Such a
doubting as
admits no
assurance
makes prai-
er fruitlesse.

But to leaue them to their strong delusions, how dangerous are they to the soules of men, while they presse vpon the people this continuing in doubt of future ioyes, & of present good estate, as necessary? Do they not pane before them the path which will without any hinderance leade them so, as they shall vndoubtedly misse of what God hath promised? for hath God in his reuealed will made knowne his good and vnaltered purpose for conferring vpon his chosen the glory of the life to come? and must his children expect, and in expectation pray for, the accomplishing of their hope and his promise? must prayer be powred out with feruency? and can there be feruency where there is an vcertaine faith? or if their faith be doubting, can their prayer preuaile? Surely Saint *James* thought verily, whatsoeuer these Romish Sophisters imagine, that asking and beleeuing, nay such a belieuing, as

ought

ought to be seuered from euery doubting,
are to be inseparably ioyned together,
when he bids euery Saint *Aske in faith no-* James 1.6.
thing doubting, and taketh it for videnya-
ble, howsoeuer they conceit it, that the
more doubting there is in asking, the lesse
hope there is of speeding, nay, if there be
nothing but doubting, there cannot be a-
ny expectation of enioying when he posi-
tively affirmeth that, *That man must not so* vers.7.
much as thinke that he shall receiue any
thing of the Lord. To haue then a mem-
er of Christ, be the assault what it will be,
to continue necessarily in onely a coniect-
urall and vncertaine guesse, that *He shall*
be well, is it not to draw on the soule from
vncertain doubting to certain despairing?
and to moue the Lord not only to a deny-
ing of his prayer, but euen a distaste of
both prayer and person? for is it not a
calling of Gods promises into question, as
if they were either only pretended or im-
pertinent, as if man by no meanes could
be capable of them? Is not the truth of
God hereby impeached, peace of consci-
ence vnsetled, hope disheartened, patience
deceiued, our loue to God diminished, &
the best man discouraged in the course of
grace? what difference betwixt *him that*

- Pro. 26. 13. liueth by, and him that hath no hope in the
 & 15. 19. time of tryall? Shall not both pretend a
 Lyon in the way (Which to both is an hedge of
 thornes) and either shun the combate or be
 Pro. 14. 5. discomfited in the conflict? Shall they not
 Pro. 28. 1. feare where no feare is, and fly when none
 pursueth, and beholding the fury of an an-
 Reu. 6. 16. gry Iudge, wish in despaire the Mountains
 might fall upon them?

But, blessed be God, euery one of the righ-
 teous is so far from hauing cause to be dis-
 couraged in his trials that he hath, through

- Pro. 14. 32. an holy confidenc, hope euen in his death;
 for it is the nature of true faith to be confi-
 Gen. 32. 26. dent, and to wrestle as Iacob euen with God
 himselfe, and not to cease till it be partaker
 of the blessing. It brings the promises of
 God and presents them to the eye of the
 minde, not suffering them to depart till it
 from them hath sucked some comfortable

No presum-
 ption to la-
 bor for assu-
 vance.

solace. Let not vs then contemne that as
 presumptuous which the Lord hath com-
 mended, yea, commanded as precious: for
 that which he hath appointed to be found,
 is ingratitude in vs not to seeke that which
 he hath aduised vs to haue is negligence in
 vs to want, & that which he hath enioyned
 vs to haue in high regard, is disobedience to
 neglect seeing we may safely faile between
 the

Donbrings downefall.

49

the gulfe of prefumptiō & cōtēpt & without dammage flye between the ſcorching Sunne of ſecurity & the cooling ſea of deſpaire; ſo as neither the wings of our ſouls in our paſſage to heauen ſhall melt by the one, nor becom ſtiſſe by the other: for keeping within the compaſſe of our holy confidence, we ſhall continue ſafely in a Chriſtian motion till we reſt vpon the battlements of our Celeftiall manſion.

How is it then that we ſeek ſuch certainty in earthly things? In them we wil do nothing without mature aduiſe & great conſideratiō; for to inueſt vs ſurely in our temporall inheritance, the Euidence muſt be carefully drawne, what is ſuperfluous razed out, what is wanting ſupplied, & if any thing may only be ſuſpected to ouerthrow our tenure, the couenant is renued, other cōditions are concluded, & if about theſe any doubt ariſe a new courſe is deuifed. Thus we make that ſure we are ſure to looſe, carefull to haue things temporal, clods of clay for our bodies which are houſes of earth. And ſhall we not aſpire vnto certainty in our ſpirituall and eternall endowments without which we faint in miſeries, faile of Gods mercies; & haue no intereſt in Chriſts merits? Shall we not endeavour reſolution in and againſt our

doubtings concerning our heavenly inheritance, through which the soule in sufferings is comforted, the conscience in tentations is quieted, and the whole man in all oppositions is secured.

Means to
obtaine as-
surance.

Assurance is a gift of the Spirit, now the Spirit it selfe is giuen to those that in faith & feruency aske it: the word is the Lords mouth which promiseth it and the Sacraments are his hands which seale it to vs, Motions to assurance are raised in the heart by the Spirit, and these must not be quenched. Nourish the hatred, extinguish the delight, of euery sin, and daily encrease & continue our desires and endeouours for the reforming of euery euill, if the flax of assurance onely smoake, we must blow it with serious meditating vpon Gods Covenant, and an humble applying of his promises, inflame it with obseruing the truth of the towards others, but especially by finding experience of the spirits power in our selues, and cause it to burne with the true acquaintance of that blessed, holy, and euer-happy vnion which is betwixt God and vs, and by being abundant in good workes: for that hath a secret blessing.

Signes of
Assurance.

Now this fire will be known if we find in other, & perceiue in our selues the fruits

of the Spirit, if we be continually armed in euery part, if we be confident in all projects that are good, & rest contented in occurrences that are crosse, & depend vpon the Lord for things euen of this life (a duty which Christ insinuated when he taught vs to pray for *our daily bread, before our sins* Math. 6. II, *forgiueneſſe*) if we can ſcorne & hold all things in this life, nay life it ſelf, contemptible in compariſon of Chriſt & his crosse, beare the brunt of the greateſt oppoſitiōs patiently & courageouſly for his truth, & that to the end, ſtand vpon God only his power & prouidence in all our tryals: if it ſuppreſſe all naturall feares, ſubdue all Diabolicall aſſaults, proceed from an apprehenſion of Gods promiſes after repentance, & if that apprehenſion be ſeconded with the ſecret testimony of Gods ſpirit, there is no doubt of this ſound aſſurance which is common to all the Saints.

Comon to all the Saints? why ſhould then any outward condition cauſe any to exalt himſelfe aboue his bretheren, or to ſwell againſt thoſe that are endued with the ſame at leaſt ſome if not greater meaſure of ſpiritual graces? ſhould not *then* this moue them to make themſelues equal *with thoſe of the lower ſort*: and may not

Outward conditions ſhould not exalt a Sr. too much aboue his inferiour brother;

even

The meanest Saint
to be solaced hereby.

How to be
comforted
by assurance
in sins and
sufferings.

Isay 37.
& 38.

2 Cor. 1. 4. 5.
& 12. 9.
Luke 16.



11122

even the meanest among Christs members
solace themselves in this that they are not
excluded from assurance of their interest in
life eternall, but may, in some measure,
many times in a greater measure, the other
of euē the children of God, that in the eies
of the world are more esteemed, be confi-
dent of their state? Should not the medita-
tion of this moderate all their mourning
& become a medicine for all their maladies
which arise frō worldly wants or wrongs?
Be they neuer so much distressed or despi-
sed they may securely repose themselves in
their holy confidence, for being renewed in
their minds & bodies the deadly arrowes
of sin and sufferings are dipt in the blood
of Christ, who like a good Phisitian will
take care to heale their wounds with his
own hands, & either take away from the
maladies as from *Heleiah*, or free them
from the mischief of them, by ministering
an Antidote to their poyson, as in *Paul*; or
in his appointed time, by remoning them,
as he did *Lazarus* to glory. To which the
Lord in his mercy bring vs for his Christs
merits, To whom with the blessed spirit,
One God in Essence, three in Person, be at-
tribed all honour, praise, and power, now
and euer. Amen.

F I N I S.

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